

## Contributions

### ACROSTIC

Subject—Tobacco, Chewing and Smoking

Tobacco, a plant quite extensively known,  
On many and various lands is now grown,  
By most of the merchants 'tis handled and sold,  
And millions now use it of young and of old.  
Comparing these habits with other great wastes,  
Crowns these as creating the most morbid tastes.  
Of all of the obnoxious habits now these  
Do total abstainers annoy and displease.  
Come, now, and behold them as they should be seen  
Have purpose, if thine, from these habits to wean.  
Each form of its use is narcotic to all,  
While chewing is filthy to great and to small.  
If spittoons are used, they do gather foul stuff—  
Not all, for some floors do get more than enough.  
Give heed to the facts and please do what you can  
To help to reform the unfortunate man.  
And when we take notice, we find ev'ry class—  
Not missing some leaders—tobacco don't pass.  
Dear friends all around us do chew or do smoke;  
And each of these habits becomes a sad yoke.  
Some try to maintain these wrong doings as right:  
More feel them as wrong and as leaving their blight.  
Oh! what can be said, yea, and what can be done,  
Kind friends, to enlighten and cure ev'ry one?  
In all that we feel, or can think, say or do,  
Naught ever should keep us from conscience be true  
Grow stronger in virtue and grace as in age,  
And let good deportment fill all of life's page.

J. W. BEER.

Lathrop, Cal.

### MAINE NOTES

J. C. CASSEL

I arrived here at Dexter, Maine on the 17 of April as previously arranged, to attend a four day convention of the Triune Immersion Adventists.

As far as I have been able to learn this movement started in Boston over twenty-five years ago, thru a debate on baptism between Elder Miles Grant of the Advent church and Elder Wm. G. Thurman of the "Dunkard" church.

During that debate Elder W. H. Doughty became convinced of the scripturalness of Triune Immersion, and went home to Providence, R. I. and commenced to preach it to his people, they tested it by the *Word* and found it correct.

One of the earliest converts to the new faith was our Elder R. B. Swan, who is here at the present convention, in the full vigor of life yet. He is a man of amiable disposition, some what reserved and conservative, but firmly established in what he believes to be the truth. He appears to be the father of the present body of this people. He lives however at Duxbury, Mass., where he has lived and preached for over nineteen years.

His work up here in Maine is presided over by Elder G. Helme a native Norwegian. He is a portly man of commanding appearance, strong convictions, an able preacher, with a loving heart, and of much executive ability, so that most any work would prosper under his care. Of course such a man has the confidence and support of his people.

These Adventists are not much given to organization so I did not learn their numeri-

cal strength, as they have no enrollment of their members. They appear to leave that for God's recording angel. There are probably from four to five hundred of them scattered thru the east.

They practice triune immersion, feet-washing, the Lord's supper and the communion; also pass the kiss very freely when they meet and frequently during the exercises; they manifest much love toward each other. And also to the people generally. I was a stranger to them but they received me kindly and extended the freedom of the convention to me, just the same as if I were one of them.

They are very informal in the conduct of their conventions, not only no program, but no appointed speakers; the Holy Spirit is supposed to direct the whole affair, the result is the exercises are very varied. Some one may sing, pray, testify, shout, and some times they all shout together to the full extent of their strength; and they have good lungs. The first two sessions were of such exercise altogether but during the third session there was an exposition on love; during the day sessions there have been only two sermons or set speeches. At the evening sessions a Mrs. Dow of Concord, N. H. preached regular evangelistic sermons. I think she is by long odds the best woman sermonizer I have ever heard.

This body of Adventists does not believe in the resurrection of the unsaved dead, upon the hypothesis that man is not inherently immortal, only has life in Christ, consequently cannot be resurrected, because there is nothing to resurrect. The fact that the word of God says, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice.

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," and the many other scriptures of a similar character gives them no difficulty. This spiritual bridge-building is of course not only characteristic of this people, but one would naturally expect that a people claiming to be so entirely led by the Spirit would be led according to the *Word* of God, by the Spirit.

Again, many of this people believe that the millennium of Christ has already come, and gone and that the church is now in her transitive state; they steal the march on our post-millennium brethren by thousands of years, and even pre-millennialist are not in it at all. If Satan has been chained for a thousand years I wonder what the world was like when he was abroad in it, or what it will be when he will be let loose again for a season? I heard one speaker declare that there was not one literal thing in all the book of Revelation, that a whore-monger there did not mean a literal whore-monger, and a liar did not mean a literal liar. It is really wonderful how infinitely wise men get when they cut loose from the *Word* and are wholly led by the spirit (the reader will observe that I do not use capital S). But to the honor of

the convention I am glad to be able to say that that radical statement, along with many others of like character were not well received. There appeared to be a great diversity of views, so that I am not able to give even an approximate consensus of opinion as to where they think they are at in this dispensation of the Gentiles; and I am not surprised at the confusion, as it is unavoidable when a people cut loose from the literal Word. The reader will please not understand me to say that there was confusion in the convention, as these people like our own brethren have learned to bear and forbear so that everybody kept sweet.

In this convention I struck something new and novel in modern church life; some of these people claim to have the gift of tongues and the interpretation of tongues, this was a most prominent feature during the convention, one half day being largely given up to it. In the 14th. chapter of 1 Corinthians Paul refers to some peculiar gift with which to communicate with God, but admonishes against its use in the public assembly and finally in the nineteenth verse he says "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

It appears to me that I can hear almost every reader of the EVANGELIST say, "What is it?" Well, I will try to tell you as briefly as possible, by giving several actual occurrences in the convention.

The first day of the convention a stranger appeared upon the floor, not a bad looking man, a very beautiful talker, and he soon took a prominent part in the testimonies and exhortations of the meeting, making confessions and professions. On the morning of the second day he was on hand again. During the morning session there seemed to be an oppression so that the spirit could not work. One of the sisters got a message to seek out the Achan in the camp and she with closed eyes walked around the room and finally fastened her hands on the said gentleman and told him that he was the cause of the spirit's hindrance, that he was a hypocrite, having some unconfessed sin in his life; the man was neither cowardly nor contrite, but let the matter pass and the meeting went on. In the afternoon he was on the floor again and when he offered to assist in erecting a church building the moderator publicly rebuked him, rejecting his offer, and told him he would have to confess his sin before he could be recognized; this in substance, my wording is not verbatim. I would submit that this was a very remarkable case if some one there had not known the man and told about some trouble in his life; the fact was known, and this was the method used to deal with the case. Another instance. A speaker, already referred to in this article who made two addresses on the prophecies and Revelation which were not well received, when he was just about closing his last address, a man jumped up and uttered a mes-